11: Haguenauer--42 [2] T-3 (no date) 1929 Formosan Aborigines
116, 181, 186, 577, 609 Atayal

The Tayal race is a very proud one, much more so than you would suspect. It is industrious, but only in so far as the task concerns the whole community. The men are calm, but if they get angry nothing can stop them. An unbounded curiosity and feeling of suspicion with regard to all strangers are two more traits of the Tayal mentality. He has full confidence in his comrades, but as soon as he is with people of another tribe, he becomes suspicious and reserved. The Tayal have some fine virtues too; they have a highly developed sense of honor, are not greedy, do not steal and rarely tell lies.

14: Tamai--96 [19] J-2 (1896) 1896 Formosan Aborigines
116, 181, 577 Chin-hoan

The Tschinwans are a bold and courageous people; they always keep their promises and never cheat another man.

14: Tamai--98 [3] J-2 (1896) 1896 Formosan Aborigines
116, 577, 728, 628 Chin-hoan

One [MC: Japanese] official addressed the Tschinwans as follows: "We are very happy to see you. We feel like brothers toward you. For that reason we have wanted to see you for a long time but so far we did not have an opportunity to come to you. Fortunately, through our war with China we have acquired the land of our brothers, Taiwan, and we are exceedingly happy at this. We have been told that until now you have killed many Chinese. That is not right. From now on you must not kill us, who are your brothers; you must love us like brothers and live with us in peace. You must come to visit us often and we shall visit you, too. Today we have prepared a large banquet of food and Sake for you; eat and drink as much as you like." One of the chieftains answered him: "We did not really want to kill the Chinese, but we were forced to do it for they killed our men. But since the Japanese are our brothers we shall not kill them."

Then all the Tschinwans present dug out a hole in the ground and placed a stone in it. Then they threw clods of earth at each other with loud shouts and covered the stone with earth.

This custom is equivalent to an oath with them. The thought behind it is "just as the stone does not rot in the earth so our word (oath or vow) does not change."

17: Norbeck--28
577

(no date) 1950

Formosan Aborigines
Atayal

"In ancient times the Atayal said that being a true man or a true woman, just this one thing, was the most important to us who live in this world, and they taught this principle to their children, so it is said. They instructed them in just this way because it was said that those who knew the essential crafts (i.e., true women) and true men were the ones eligible to cross the Bridge of the Gods and go to Paradise."

18: Kakyo--70 E-2 (no date) 1899 Formosan Aborigines
116, 562, 577

The distinction between the man's profession and the woman's is sharply drawn, particularly in the case of married couples. Any action that conflicts with this principle is looked on as an offence.

20: Alvarez--258 [2]
116, 577, 581, 586, 837

(no date) 1927

Formosan Aborigines

"They are not strict moralists, though libertinage is severely punished in accordance with the laws established for it. Matrimony seems to be regarded as a transcendental act in the life of man. Among the Tsalisen, however, the man leaves the hut of his wife in case she has failed to become mother. By this, the marriage is regarded as dissolved, and both are free and can marry again."

34: Del Re--19-20 U-4 (no date) No Date Formosan -Aborigines
116, 619, 621, 183, 577, 421, 437 Yami

"The above [MLB: reluctance of Yami youths to enter government service] follows naturally from the basic principle of [20] their community life, namely that all members of the tribe have full and equal rights and freedom of action limited only by tribal custom which represents the collective will of the community freely accepted by and identifired with that of the individual. This also finds practical expression in their communal attitude towards all except a very few strictly personal belongings such as small canoes and ornaments. Everything else is held in common by the village. Uncultivated land, or land that has ceased to be cultivated, is the property of the community, but anyone who so wishes may take and cultivate it and in this sense it may be called his. Should he allow it to run wild, however, he cannot prevent another from cultivating it and enjoying its fruits. The large canoes and articles of clothing are also communal. In the event of a native wishing for something in the temporary possession of another he need only ask the present owner for it, but is in turn expected, as a matter of course, to do likewise. Such transactions are not necessarily in the nature of an exchange nor is a regular system of barter practised except for goods from outside."

34: Del Re--20-23 U-4 (no date) No Date Formosan Aborigines
116, 183, 421, 577, 627, 777 Yami

"The real secret of the smooth working of their system of life may be attributed to the absence of any selfish possessive feeling in respect of things and persons based on deep-rooted 'natural' ethical principles which allow the reciprocal claims of the individual and the community to be harmoniously adjusted in a spirit of freedom and equality. An illuminating instance of [pages 21 and 22 contain illustrations] [23] the application of these principles (6) is seen in the custom, which still persists though

> 6. According to VF (Pt. I, p. 9) community of property is not usual among other Formosan savages.

frowned upon by the police, of settling every community dispute by means of a wrestling match followed, in cases where the two parties are not satisfied, by a bloodless duel. When this occurs, the two opponents armed with bamboo lances and wearing rattan armour proceed to the seashore accompanied by their seconds and there fight it out. It rarely happens that either is seriously injured or killed, because this would be considered highly unlucky and must therefore be avoided."